

SEEING TO THE FUTURE

The Story of Moses Sheppard and the
Founding of the Sheppard Asylum



“NO TONGUE CAN TELL,
NO MIND CONCEIVE,
THE AMOUNT OF HUMAN WOE,
WHICH THIS INSTITUTION MAY BE
INSTRUMENTAL IN RELIEVING.
UNBORN GENERATIONS WILL HAVE
REASON TO BLESS THE NAME
OF MOSES SHEPPARD.”

- Baltimore Sun, 1857

INTRODUCTION

Sheppard Pratt Health System exists because of the vision and wisdom of Moses Sheppard of Baltimore. A century and a half since its founding, the institution still bears the indelible imprint of his keen mind and high ideals. For those actively involved in Sheppard Pratt today it is important to get to know the man behind the institution. His story is an inspiration to those who now hold his legacy in their hands.

A Quaker, Sheppard espoused the moral mission of his religion and championed the causes of the world's downtrodden. A quiet man in social company, he took a stand for society's least understood members, most notably the mentally ill. His was a voice in the darkness, speaking out against unenlightened beliefs and practices at a time when the mentally ill were shackled in dungeons like animals.

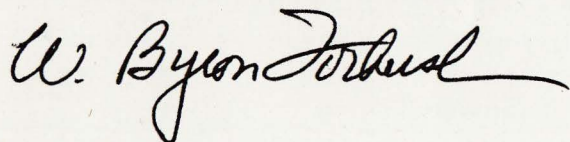
Moses Sheppard wanted his legacy to benefit future generations, and, in addition to his asylum, he supported various educational facilities. He was one in a community of Baltimore philanthropists living in the 19th Century who amassed considerable wealth and chose to give back to society in a significant way. Many gave their names to institutions of learning. These men include Johns Hopkins (The University and

Medical School), John McKim (The McKim Free School), John McDonogh (The McDonogh School For Farm Boys), George Peabody (The Peabody Institute), Samuel Ready (Samuel Ready Asylum for Girls) and Enoch Pratt (The Enoch Pratt Library). Favorably impressed with the Quaker values and shrewd management of the institution Moses Sheppard founded, Enoch Pratt left his remaining estate to the Sheppard Asylum with the stipulation that the name be changed to the Sheppard & Enoch Pratt Hospital.

Baltimore is fortunate to have a behavioral health system the caliber of Sheppard Pratt. From early on its reputation for excellence drew patients from around the globe. Over the years the delivery of mental health services has changed dramatically and the hospital's many programs have undergone considerable adaptation. Affiliates and schools, in some cases with their own board members or advisory groups, extend the health system's reach well beyond the original Towson campus to counties throughout Central and Western Maryland, Southern Maryland and the Eastern Shore. The institution is now the largest provider of behavioral health services in the state with over 2000 employees. Those in leadership roles are challenged to represent the vast scope of the multi-faceted facility.

This booklet serves as a preliminary introduction for anyone interested in the Sheppard Pratt Health System and its visionary founder, Moses Sheppard. For a complete history of the man and the institution, the reader is referred to two books: *Moses Sheppard, Quaker Philanthropist of Baltimore*, Bliss Forbush, J. P. Lippencott, 1968 and *The Sheppard and Enoch Pratt Hospital 1853-1970*, Bliss Forbush, J.P. Lippencott 1971.

The following pages rely heavily on the publication *Moses Sheppard, Quaker Philanthropist of Baltimore*, the unpublished short biography of Moses Sheppard by Laven M. Thomas II located in the archives of the Sheppard Pratt Hospital at Towson and information gathered from the Swarthmore Historical Library. I also wish to acknowledge Bonnie Katz, Cynthia Vaeth, and Laura Figlewski whose assistance with the editing, design and photo selection of this booklet enhanced the final product.



W. Byron Forbush II
Chairman Board of Trustees, 2004



A charcoal portrait of Moses Sheppard, one of three by Alfred J. Miller of Baltimore, made in 1830 when Sheppard was 55 years old.



A PRODUCT OF HIS TIME AND HIS FAITH



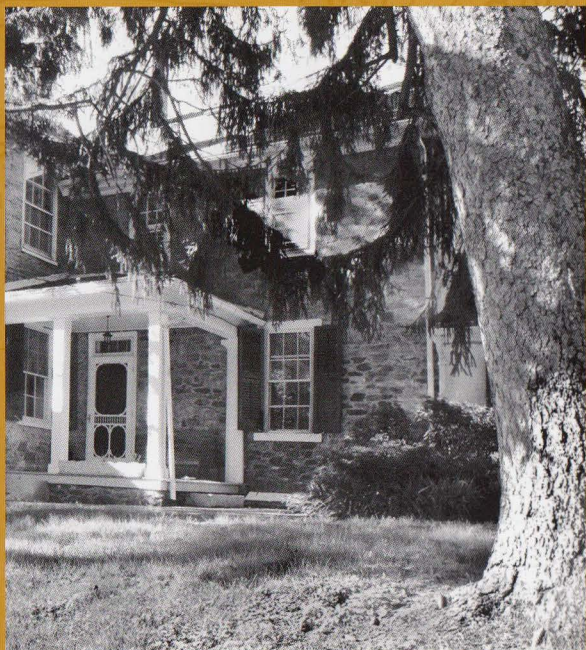
According to Quaker records Moses Sheppard was born May 16, 1775, just prior to the Revolutionary War, an event that seriously impacted his Quaker parents, Nathan and Sarah Shoemaker Sheppard. Due to his reputation as a Tory sympathizer and possibly reluctance to fight the British on religious grounds, Nathan and his family moved to Nova Scotia. Nathan had business connections in Nova Scotia and with a war coming a family with many children including an infant would be safer there. In doing so the Sheppards permanently abandoned their 126-acre Pennsylvania farm and the comforts that life near Philadelphia had afforded them. It was a financial setback from which they never recovered.

They remained in Nova Scotia until the 1780's when Nathan accepted an offer by Elisha Tyson of a humble dwelling and small plot of land at Jericho Mills in what is now Harford County, Maryland. Tyson was Sarah Sheppard's nephew and Moses' first cousin, although he was considerably older than Moses. When Moses arrived in Jericho Mills as a youth, Elisha Tyson was already a successful mill owner.

Details of Moses' early years are obscure, although he is known to have had eight older siblings, not all of whom survived childhood. He would remain close to his remaining brothers and sister throughout his life. His later writings recalled "playing on an earthen floor in a log cabin near Baltimore." As part of a deed from Moses' father to his eldest son, John, an inventory of the house and its simple belongings are evidence of a meager lifestyle.

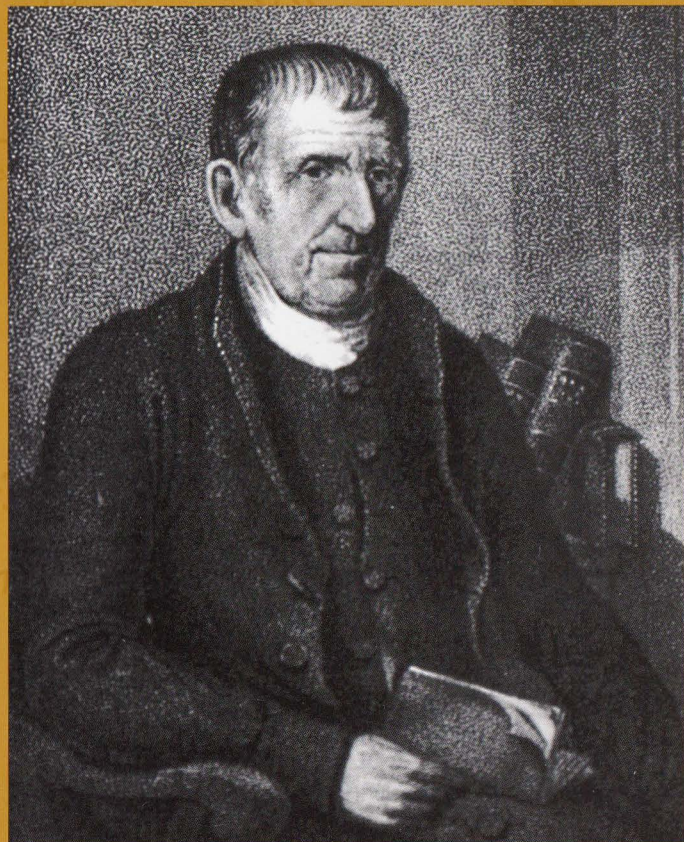
Although Moses was raised with his mother's Quaker values, there is no evidence of the family attending meeting on a regular basis until after the death of Nathan Sheppard around 1792. At this point Sarah moved to Baltimore to live with her son, John, and became a member of the Baltimore Monthly Meeting along with her children Thomas, Ann and Moses.

By 1799 both his parents were deceased and buried in the Friends Burying Ground at East Lafayette Street in Baltimore and Moses, then in his early twenties, was already making his way in the world.



Present day photograph of the mill owner's house at Jericho Mill, once inhabited by Moses Sheppard's cousin, Elisha Tyson, who owned the mill in the late 1700s. By 1793, Moses Sheppard's father had died, and Sheppard, then in his teens, was working at the mill and living with the Tyson family. The background of this page is part of an early map showing the Jericho Mill area of what is now Harford County.

Elisha Tyson, older first cousin of Moses Sheppard, expressed his Quaker values in the generosity he showed Moses Sheppard's family and through his philanthropic support of human rights issues. Moses Sheppard needed to look no further to find a role model for a life of benevolent action.





The letter in the background records the indenture of Moses Sheppard to John Mitchell, brother-in-law of Elisha Tyson, dated July 1797. Within three years, Sheppard and Mitchell had become partners in Mitchell's general store. This was just the beginning of Sheppard's business and financial successes.

This B & O Railroad stock certificate dated 1849 was owned by Moses Sheppard. An early investor and later a director of the company, Moses Sheppard had an avid interest in the new era of transportation. In addition, Philip Thomas, founder of the B & O Railroad, was a close friend.

A LEADER IN BUSINESS AND TRADE

In 1793 Moses Sheppard journeyed to Baltimore to become an errand boy in the store of John Mitchell, the brother-in-law of Elisha Tyson. The Baltimore that welcomed him was a bustling town with 20,000 inhabitants—a melting pot of English settlers; Irish, German, Swiss, Bohemian, Acadian and French immigrants; servants; slaves; and convicts. Located near the harbor, the general store was a growing business and Moses thrived. He was energized by the town and enjoyed the view from Federal Hill, writing that “with a telescope one could see thirty-three miles down the bay.” Mitchell recognized the boy’s talents and promoted him from errand boy to clerk. Within three years, they had formed a partnership of Mitchell and Sheppard. The store prospered and by 1810 Mitchell’s interest amounted to slightly below \$7,000 and Sheppard’s over \$22,000. The personal expenditures of Mitchell far outpaced those of Sheppard, who gained a reputation for his thrift. Moses Sheppard said, “A youth of labor is essential to an age of ease” and he practiced what he preached.

John Mitchell retired in 1816 and Moses Sheppard continued to grow the business for several more years, until the age of 38. During

that time a counting house was added, as well as a twine manufacturing company and a tobacco warehouse all of which expanded Moses Sheppard’s investments. Purchases of land and ground rents added to his holdings. His keen sense of business and leadership talents became broadly recognized and, at various times, he held directorships of the Baltimore Bank, The Baltimore Fire Company, The Union Manufacturing Company, the Baltimore Savings Bank and the B & O Railroad. At retirement he continued to oversee his vast holdings in real estate and stocks. In 1849 he was the B & O Railroad’s seventh largest stockholder.



Astronomy was among the many eclectic interests Moses Sheppard pursued. He shared his enthusiasm with local children who were invited to his home to view the night sky through his telescope.

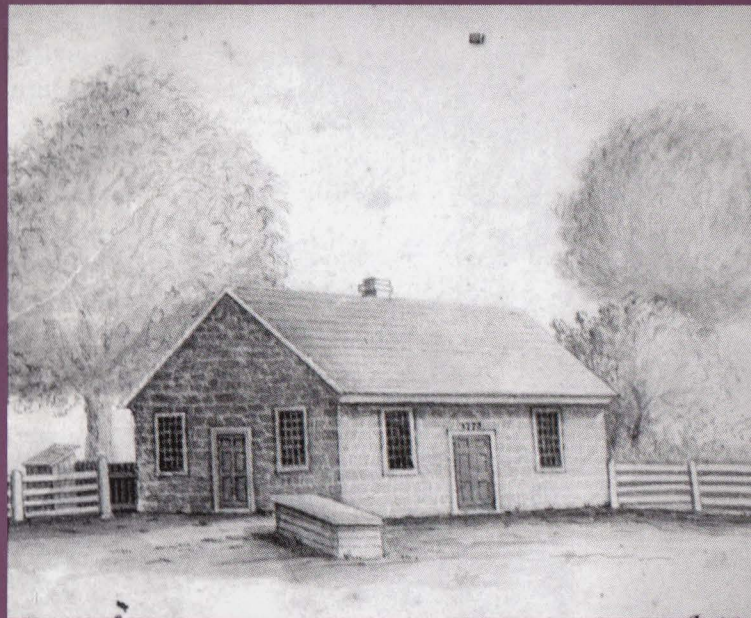
A PRIVATE MAN OF BOOKS AND LETTERS



Moses Sheppard's favorite bookcase, made by a Baltimore artisan, is an example of the elegant yet simple furnishings that Sheppard was known to collect. The two-sectioned shelf with paneled doors housed his most-prized books.

Moses Sheppard remained single all his life and to say that he was private to a fault would echo his own sentiments. He once advised a cousin, "Push thyself forward, mingle in company, talk, talk, whether thee feel an inclination or not. Conversational powers are of incalculable importance. I have often been outgeneraled by a loquacious fool, because his tongue was loose and mine was tight. And marry, by all means, marry." While he reprimanded himself for social reticence, Sheppard was known for his exceptional command of the written word. There is no record that Moses Sheppard attended school. Possibly he joined other Quaker children in lessons from time to time. Of Moses Sheppard, his friend John Saurin Norris wrote, "His school education was of a most limited character, but possessed of extraordinary vigor of intellect, and with powers of mind capable of grasping the most subtle and profound questions which human minds can reach, he developed a mental capacity which few men possessed." Another peer deemed him, "Self taught, and self reliant, he evinced a boldness and originality of thought equaled by few."

It is reported that Sheppard spent part of every day reading and that he was a constant visitor to the Maryland Historical Society and the Baltimore Library. His personal library exceeded 800 volumes (many remain in the Board Room of the Sheppard Pratt Health System in Towson). He maintained a lending library that once had 160 books out on loan to friends and visitors. His library reflected his eclectic interests including geology, mineralogy, astronomy, anthropology, physiology, phrenology, and poetry. His collection included works by black writers Frederick Douglas and William Garrison and the writings of Quakers George Fox, John Guernsey, and Elias Hicks as well as writings and sermons of other denominations.



In his illustration above, Benjamin Ferris depicts the Little Falls Meeting in Bond's Forest (now Fallston) built in 1773. Founded by William Amos, father-in-law of Elisha Tyson, in 1738, Little Falls was the closest Quaker meeting to Jericho Mill where Elisha Tyson and Moses Sheppard lived.

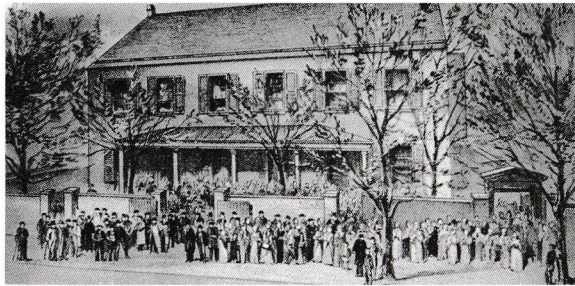
Although it is not known for certain if Moses Sheppard attended lessons or religious services at Little Falls during his youth, he was a frequent guest in the 1840s and books with his inscription can be found in the Little Falls library.

MOSES SHEPPARD, DEDICATED QUAKER



As a member of the Religious Society of Friends, the young Moses Sheppard attended the Old Town Meeting at Fayette and Asquith Streets and later became an active member of the Lombard Street Meeting just two blocks from his Pratt Street home. He regularly attended Meeting for Worship on Sundays, although because of his shy and retiring nature, he did not speak during worship sessions. He was active in both Monthly and

Yearly Meeting business matters and a member of various committees. Among his many duties, he served as an overseer of weddings even though he was not married, helped secure land for a school, and, as a member of the Finance Committee, solicited funds for meeting projects. Yearly Meetings for Quakers lasted a week at Lombard Street and Moses Sheppard often lavishly entertained Quakers from out of town.

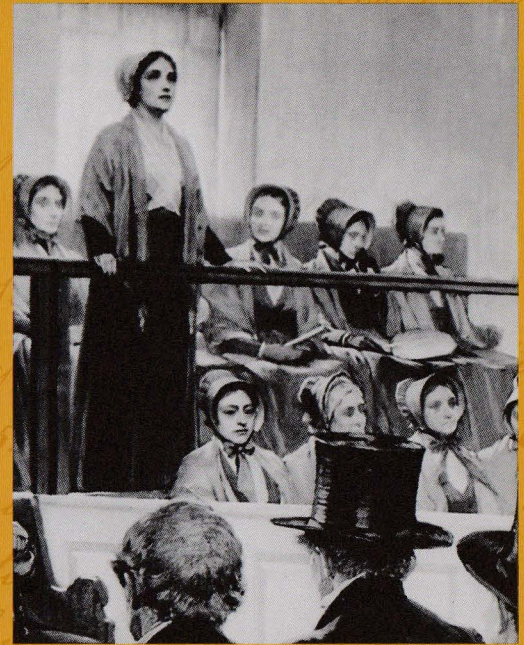


When Baltimore's growing Quaker population necessitated the construction of a new meeting house on Lombard Street, Moses Sheppard, his mother and siblings left the Asquith Street Meeting where they had been original members, and moved their memberships to Lombard Street, which was closer to their home.

The policies that were in effect when Sheppard's family left their Pennsylvania home before the Revolutionary War no longer applied when the War of 1812 broke out. By an act of the Legislature of 1808, members of the Society of Friends were excused from serving. According to the Friends Discipline, "members [must] carefully avoid engaging in any trade or business promotive of war, sharing or partaking of the spoils of war, by purchasing or selling prize goods..." The firm of Mitchell and Sheppard took this directive seriously and refused to deal in property captured by Maryland privateers who, during the war, attacked British ships along the shores of Great Britain and the trade routes to the West Indies.

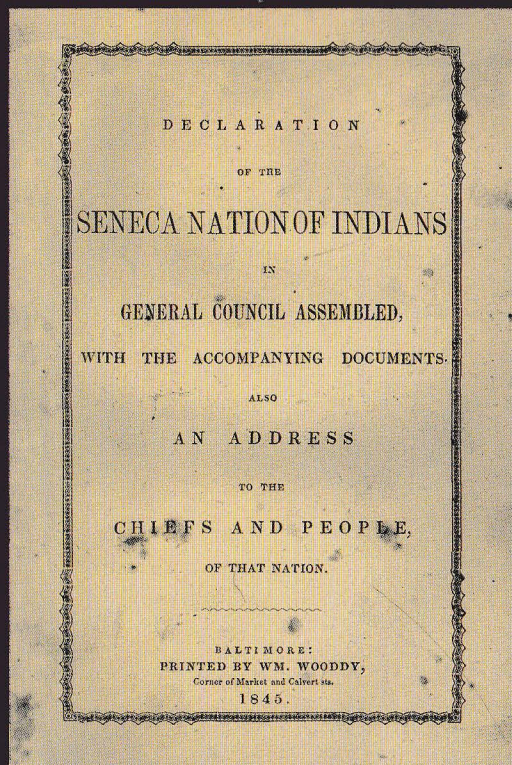
An extremely successful businessman, Sheppard amassed such wealth that even today some Quakers who believe in moderation would feel uncomfortable. But he saw nothing wrong with becoming wealthy especially as he shared his largess with others. Fundamentally he believed “one should be a generous steward of this part of God’s possessions”. He admired beautiful furniture and several of his acquisitions remain at the Towson campus. As simplicity is often described as a Quaker tenet, Moses Sheppard admired “simple elegance and elegant simplicity.”

Moses Sheppard led a solitary life, but he did have a small group of devoted friends. His brother Nathan and sister-in-law Nancy lived with him for many years. After Nathan and Nancy died, Elisha Tyson’s son Isaac resided with him along with a household staff of three. Though he never wed, he had empathy for women. When his twine factory was losing money, he refused to close it so as not to abandon the many elderly women who would be dependent on charity. His sensitivity was demonstrated in a letter he wrote to the Sharon Boarding School, complimenting the principal for using Sheppard’s donation to finance clothing for one of the students, “to make her appear like the other girls, by which she is relieved from the mortification she at first had to endure.”



This section of the mural “Moved by the Spirit” by Charles Y. Turner depicts the role of women in the Quaker church—the only religious group at the time that gave women “seperate but equal” status and allowed them to participate in the business affairs of the church as well as the ministry.

The background is a letter from the Sharon School to Moses Sheppard in appreciation of his support. Between 1849 and 1852, Sheppard supported education of women by paying expenses for at least one female student per year to attend the school.



Pamphlets like the one above addressed the plight of native Americans, which was a concern to Moses Sheppard and to all Quakers. Sheppard was a member of the Quaker Indian Affairs Committee and was instrumental in returning lands to their rightful Indian owners.

The *Journal of Freedom*, an anti-slavery newspaper shown in the background, was read by Moses Sheppard.

SPEAKING OUT FOR THE QUIET CAUSE

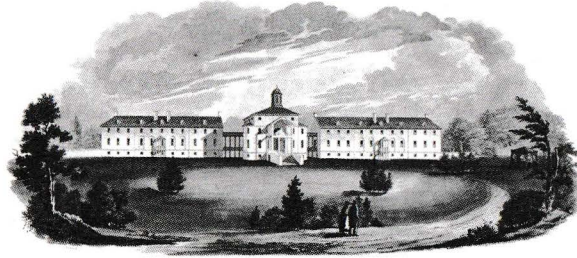


Moses Sheppard's Quaker heritage accounts to a great degree for his life's efforts. Quakers historically sympathized with social justice and gave their support to prisoners (Sheppard was a Commissioner of the Baltimore City Jail), slaves, the downtrodden, and the poor. Issues of particular interest to Moses Sheppard were the plight of native American Indians, slavery, and maltreatment of the mentally ill. While silent in social settings, Sheppard spoke forcefully and eloquently for those he perceived to have no voice in a society where prejudice and stigma were not uncommon and unenlightened beliefs prevailed.

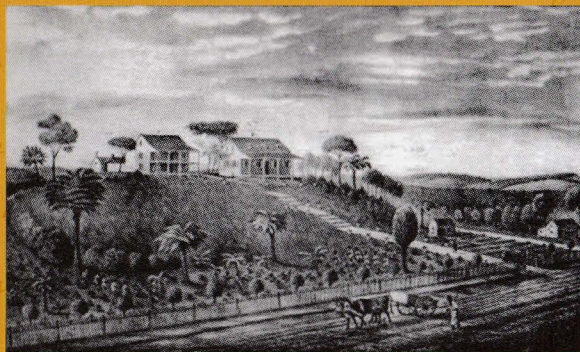
His interest in Indians surfaced when he served alongside Phillip E. Thomas, president of the B & O Railroad, as a member of the Quaker Indian Affairs Committee. The Ogden Land Company of New York State, owned by a group of unsavory but influential men, claimed to hold the rights to the lands of several Indian tribes. Thomas and Sheppard not only presented the Indians' case to President Van Buren, but they also journeyed to New York to counsel and support Indian chiefs. Sheppard and Thomas negotiated a new treaty with the Ogden Land Company that helped restore lands to some Indians and extracted a fair price for land sold. Chief Harry Two-Guns and other Indian chiefs were guests in Moses Sheppard's home when they made trips to Washington.

Moses Sheppard's support of Negroes took various directions. He actively supported abolitionist William Lloyd Garrison but withdrew that endorsement, as did many Quakers, after that movement became more and more aggressive and volatile. In 1777 Thomas Jefferson suggested that freed slaves be returned to Africa and in 1816, a society for colonization was formed. The American Colonization Society included James Madison, Henry Clay, Charles Carroll, and John H. B. Latrobe (Moses Sheppard's lawyer) with Sheppard himself serving as vice president. When the Maryland State Colonization Society was organized in 1831, Moses Sheppard was one of the founders. He saw this movement as a peaceful solution to the slavery issue. Over a period of years, several thousand Negroes were returned to Sierra Leone and Liberia. Latrobe helped draft a new constitution for Maryland in Liberia and Sheppard made personal contributions in addition to soliciting funds from others. His many personal gifts to the community abroad included medicine, cord, books, grindstones and alcohol. One Liberian, Samuel McGill, was so appreciative of Sheppard's influence that he

named a schooner "The Moses Sheppard of Monrovia." Sheppard believed that Maryland would become a free state, but over time his interest in colonization waned as the movement to Africa became more and more religiously oriented. He was concerned that those sponsoring emigration were more interested in saving souls than meeting the needs of the emigrants.

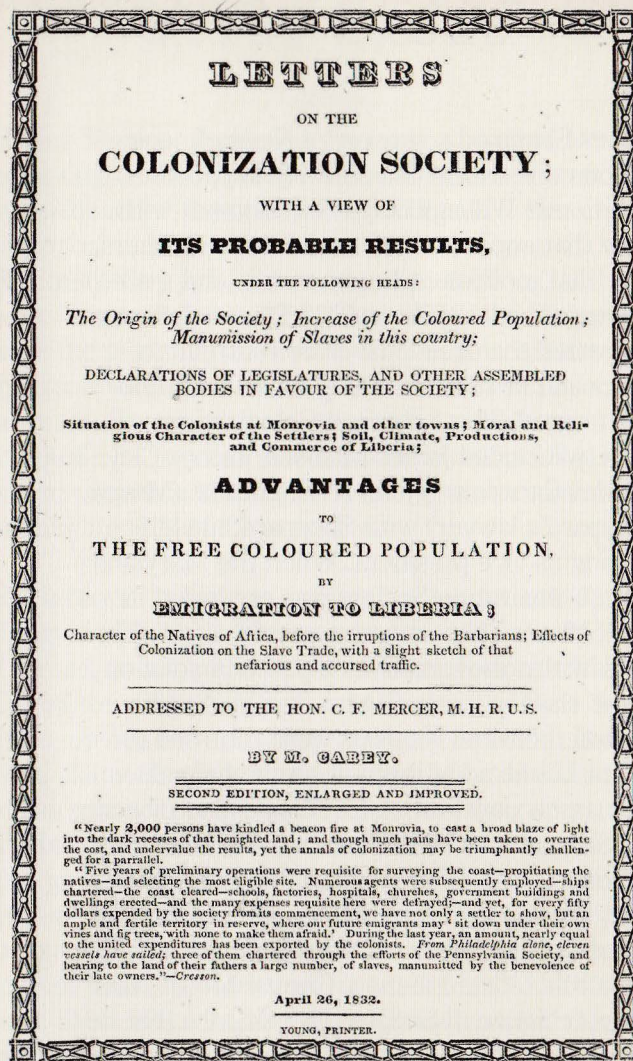


Almshouses, such as the Baltimore Almshouse above, was one of the few options for the mentally ill who could not afford private care. Moses Sheppard visited these facilities, and, a friend wrote, "Sheppard was horrified at the sights of the treatment extended to insane paupers."



The print above is the Protestant Episcopal Mission at Cape Palmas founded in 1834. Cape Palmas was originally a settlement of the Maryland Colonization Society known as Maryland in Liberia, founded in 1833. The preamble to the colony's constitution stated its cause "to hasten. . . the period when slavery shall cease to exist in Maryland." Moses Sheppard was among the signers of the document and he was an untiring fundraiser for the colonization effort.

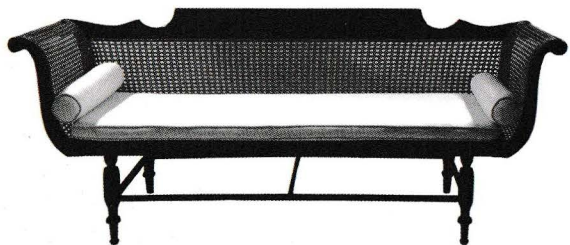
The cover to the right is from a publication supporting the concept of colonization. With the benefit of American supplies, money and advanced methodology, and manned by blacks with professional training and skills, these colonies were believed to be the antidote to slavery. The letter in the background is from Samuel McGill, a Liberian doctor and long-time friend of Moses Sheppard, whose medical education Sheppard subsidized.



TWO COUNTRIES, TWO CULTURES, TWO MEN



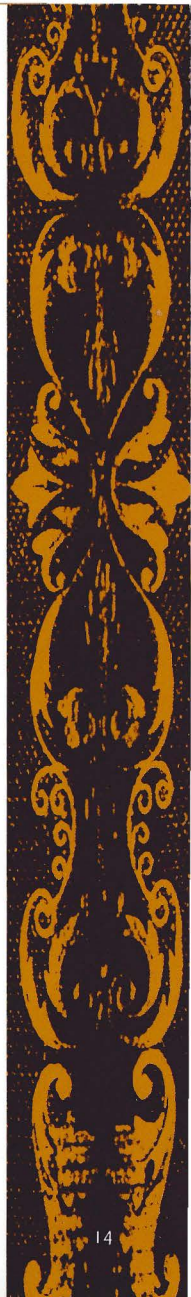
In 1834 Moses Sheppard received a letter from a Liberian named Samuel Ford McGill who was interested in studying medicine in the United States. Sheppard solicited support from his friends and convinced the Young Men's Colonization Society to help educate McGill and then return him to his native country. Arrangements were made for McGill to enter the Washington Medical College in Baltimore. He was given access to the medical library of a local doctor for his studies, and to an almshouse for his clinical work. All seemed in order until the faculty of the college refused to receive a black man. Undaunted, Sheppard communicated with Dr. Edward Phelps of the University of Vermont who agreed to take McGill as a private



The cane-backed settee from Liberia was a gift from Samuel McGill. Other friends from Liberia sent Moses Sheppard gifts including canned goods, leopard skins, a live monkey and snakes preserved in alcohol.

student and board him in his own home. Moses Sheppard paid for McGill's passage to New England, collected medical books from Baltimore doctors, and personally financed additional books, clothing and medical equipment. When the Young Men's Colonization Society disbanded, Sheppard assumed all of McGill's costs. When McGill needed a cadaver for study in an anatomy laboratory, Sheppard secured one and had it shipped surreptitiously to Boston. Although Dr. Phelps could provide instruction, he could not issue McGill a diploma and once again Sheppard intervened. He helped secure McGill's admission to Dartmouth College at his own expense, including additional specimens for dissection, books and surgical instruments.

Returning to Liberia as the official physician for Maryland in Liberia, Dr. McGill achieved great success, and in 1851 he became Governor of Maryland in Liberia. McGill came to Baltimore to visit Sheppard several times over the years and the two continued a correspondence and gift exchanges throughout Moses Sheppard's life.





The McKim School was among the diverse institutions and individuals that enjoyed Moses Sheppard's financial support. Founded by a bequest by John McKim in 1819, it was McKim's hope that the school would "prove the basis of extensive and lasting benefits to the poor, and to the interests of society, by the diffusion of useful knowledge and moral instruction among a class of society who have not the means of procuring these advantages for themselves."

The background letter from Moses Sheppards' second cousin Clarkson Sheppard is a request that Sheppard, known for his kindness, buy the freedom of a slave.

THE UNNAMED BENEFACTOR

Moses Sheppard gave considerable financial support to many people in his lifetime, some of them relatives. His records show that he gave \$4,000 to a cousin in Philadelphia to prevent foreclosure on his house, \$3,000 to his nephew Oliver and \$10,000 to his Cousin Elisha Tyson as a loan. He funded orphan boys and girls in school; consistently paid the tuition of a Quaker child to a Quaker boarding school; provided \$400 to free a slave; supported the McKim Free School in Old Town, Baltimore; was a leading subscriber of the Association for the Relief of the Sick and Infirm; donated \$500 to help establish the Quaker Fairhill School; and, on visiting a home for the aged, gave \$500 to provide a needed railing. Most of the recipients of his gifts did not know the name of their benefactor and consistently Sheppard asked that his donations remain anonymous.

Not only did Moses Sheppard make considerable gifts, but he also was an excellent solicitor of funds from others. In many endeavors he turned to his friends Elisha Tyson, Philip Thomas, Thomas Ellicott or other Quakers and community members to join him in supporting a worthy cause.

*Distribution to the
poor 1815*

A		B		
Adams Peggy	2	Blair Thomas	1	brush
Allen Priscilla	5	Bills Christian	1	chaud
Allen Reuben	20 6	Bell Ezechiel	21.5	brook
Applin Samy	6	Darnitt Elizabeth	8	collins
Aulhanson Wm	10	Brown George	8	cornet
Audrey John C	20.11	Buryearx Frederick	9	brandy
Ardle John	12	Bell Aln	21.10	burning
		Bruce Robert	11	collins

The background and picture above show a page from a journal used by Moses Sheppard to record his gifts to the poor.

ONE FINAL GENEROUS ACT



As time passed and Sheppard nurtured his investments, he began to ponder the ultimate benefit of his estate. There were some natural possibilities given his lifetime interests, and friends and colleagues suggested others. Ultimately, Sheppard rejected all suggestions and determined that, as it was his money, he would do what he thought best. It was his decision to invest his estate "in such a way as to meet some need that otherwise might not be met" and that "the money would be so carefully managed that it would continue to be a blessing to men and women down through many generations."

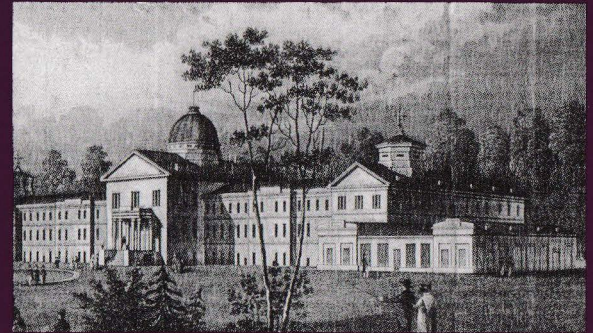
Having sorted through all the options, Sheppard focused on his concern for the mentally ill and finally determined to endow an asylum. He reached this conclusion based on his own experience and personal research. Moses Sheppard had read the writings of Quaker social reformers Elizabeth Fry and John Woolman. As a member of the Board of Inspectors of the City Jails, he was most familiar with the condition of jails, almshouses and workhouses. Those who were believed to be insane were often chained, ill

housed and ill fed. In effect they were treated as animals and, as a Quaker who believed in the dignity and worth of every individual no matter his or her status or place in life, Moses Sheppard felt compelled to improve the prisoners' lot.

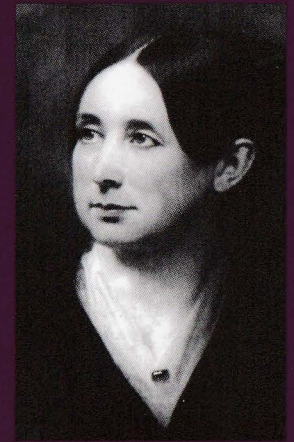
The humane and moral treatment of patients had as its earliest advocate the social reformer Dr. Philippe Pinel of France whose ideas were carried out at The York Retreat in England, a Quaker hospital for the insane. Here kindness, freedom of movement and fresh air were considered appropriate treatments. Warm baths, walking, reading, a liberal diet, amusements and occupations were to be emphasized and bleeding and blistering were unacceptable as were mechanical restraints. Sheppard visited the Quaker-supported Pennsylvania Hospital for the Insane, the oldest private hospital of its type, which was under the direction of Dr. Benjamin Rush, a devotee of Pinel. Sheppard further familiarized himself with the Friends Hospital, The Bloomingdale Hospital, McLean Hospital, the Hartford Retreat, the Worcester State Hospital, Mt. Hope Institute, and the York Retreat in England.

Perhaps Sheppard's greatest influence was Dorothea Dix, the social reformer who journeyed to Baltimore in the early 1850's. Dix had documented horrible conditions throughout the country and traveled to seventeen states petitioning for humane care for the mentally ill. She had visited The York Retreat led by Dr. William Tuke, and there she learned the basic tenets of moral treatment. In Maryland she implored the Legislature to take action and asked that Moses Sheppard join the cause and purchase a farm for the State Hospital. He declined, but Dix visited his home on several occasions and they corresponded for many years.

When Sheppard was prepared to declare his intention he turned to David Perine to create a will. Although Sheppard wanted the gift to be anonymous, he was persuaded that the Maryland Legislature was more likely to approve the act if Sheppard's name was included. Hence, on May 27 and 28, 1853, the Charter was approved. The document stated, "That the object and design of the said Corporation is for...founding and maintaining an Asylum for the insane, the entire management of which shall be vested in the said Trustees." It is noteworthy that Moses Sheppard placed no restrictions nor made any directions in the Charter itself, leaving everything to the Trustees' discretion. However, either through



Thomas S. Kirkbride, superintendent of the Pennsylvania Hospital for the Insane (shown in the print above), intrigued and inspired Moses Sheppard with his philosophy that mentally ill patients should be treated with kindness and his assertion that some patients could be completely restored to health and usefulness.



Shown in the portrait to the right, social reformer, Dorothea Dix expressed to Moses Sheppard the need for a hospital to care for the mentally ill.

The charter for Sheppard Pratt Hospital in the background of this page, includes ideas and philosophies derived in part from the influence of Dix and Kirkbride.

Baltimore City, ss.

On the 7th day of February, 1867,
came Robert Suffer, T. Benjamin West, and
Mathias Spurrin, the three

subscribing witnesses to the foregoing last Will and Testament of Moses Sheppard, late of said City, deceased, and made Oath on the Holy Evangelists of Almighty God, that they did see the Testator sign and seal this Will; that they heard him publish, pronounce and declare the same to be his last Will and Testament; that at the time of his so doing he was, to the best of their apprehension, of sound and disposing mind, memory and understanding; and that they together with

subscribed their names as witnesses to this Will in his presence at his request, and in the presence of each other.

Sworn to in open Court.

Test:

N. H. Chickwood
Register of Wills for Baltimore City.



State of Maryland,

BALTIMORE CITY, ss:

I, Stephen R. Masow, Register of Wills, and by law, Keeper of the Seal and of the Records, and of the Original Papers of the Orphans' Court for Baltimore City, do HEREBY CERTIFY that the foregoing is a true and full copy of the Last Will and Testament of Moses Sheppard, late of said City, deceased, with the package taken from Will docket 16th #27. Before me being one of the Records kept in the Office of Register of Wills for Baltimore City.

IN TESTIMONY WHEREOF, I hereunto subscribe my name and affix the

Seal of said Court and Office, this 17th

day of January, in the year of our Lord eighteen

hundred and sixty eight

Stephen R. Masow
Register of Wills for Baltimore City.

later communication with associates in writing or verbally, there were several thoughts passed on to those responsible for carrying out his wishes that described his intent or direction. They included:

- ♦ Everything is to be done for the comfort of the patient
- ♦ My desire is all for use, nothing for ornament
- ♦ No patient to be confined below ground, all of them to have privacy, sunlight and fresh air
- ♦ A small and expensive institution, first for members of the Society of Friends, secondly for such of the Society as are able to pay, and then for the poor indiscriminately; afterwards the Trustees will use their discretion
- ♦ To found an institution, to carry forward, and improve, the ameliorated system of the treatment of the Insane, irrespective of expense
- ♦ My desire is an institution similar to the one near Philadelphia belonging to the Society of Friends
- ♦ If even one person were restored to health I would feel satisfied

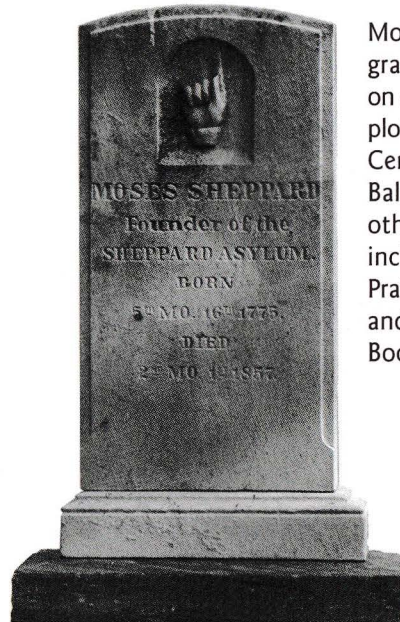
The official recording by the city of Baltimore of Moses Sheppard's will and a page from the actual will in the background.

- ♦ To combine every feature that science and experience might assist to the greatest advantage to the patients.

Certainly one of Moses Sheppard's basic guidelines, and one that still operates today, was that "the income not the principal" of the estate should sustain the institution.

The scene was set, the bequest outlined, a Charter obtained, and seven Trustees, with Moses Sheppard as president, put in place. Five of the Trustees were Quaker, one an Episcopalian and one a Presbyterian. Few meetings were held in the first three years although in this time Sheppard outlined some of his ideas. His health failing, Moses Sheppard resigned as president, selecting J. Saurin Norris as his successor. On February 1, 1857 Moses Sheppard passed away and his funeral was held from his home on Pratt Street, with final burial in the Greenmount Cemetery. Moses Sheppard's bequest of \$571,441.41 to found The Sheppard Asylum was up to that time the largest gift ever given to support mental health.

After his death, and in recounting Sheppard's plans for an institution to serve the mentally ill, the editor of the *Baltimore Sun* wrote, "No tongue can tell, no mind conceive, the amount of human woe, which this Institution may be instrumental in relieving. Unborn generations will have reason to bless the name of Moses Sheppard."



Moses Sheppard's grave stands alone on a spacious grassy plot in Greenmount Cemetery in Baltimore, where other notables including, Enoch Pratt, Johns Hopkins and John Wilkes Booth are buried.



The original Sheppard Asylum was designed by Calvert Vaux. Vaux, who is best known for his collaboration with Frederick Law Olmstead on New York's Central Park, embodied the ideals of Moses Sheppard in his design for the Sheppard Asylum, creating a healing environment through the use of architecture, landscaping and interior design. In the background of this page are blueprints of the original hospital building.

HIS LEGACY: FROM VISION TO REALITY

A Hospital Built to Last

After Moses Sheppard's death, the Trustees of the Sheppard Asylum moved forward to realize his vision. Under the leadership of John Saurin Norris, they purchased the 340-acre Mt. Airy Farm north of Baltimore for \$60,000. Adjacent land was added over time bringing the total to 415 acres. The Trustees engaged consultant Dr. D. Tildon Brown, Superintendent of Bloomingdale Hospital in White Plains, New York, and sent him abroad to research European hospital buildings for ideas they might apply to the Sheppard Asylum. Calvert Vaux was named associate architect and developed preliminary plans using concepts very similar to those implemented by Dr. Robert Kirkbride in the construction of Pennsylvania Hospital for the Insane. Following Kirkbride's model, the Asylum was to have two mirror image buildings, one for men and one for women, each housing 75 patients.

In 1860 The Gatehouse was constructed as the Asylum's entrance on Charles Street, and it remains to this day the face of Sheppard Pratt to visitors and passersby. Ground was broken for the first hospital building in May of 1862, but not until 1891, 29 years later, did the first patient receive admission.

Because of Moses Sheppard's desire that only the income from his bequest, not the principal, be used to finance the facility, the Trustees had to wait for money to accrue before work could continue. The Civil War, which coincided with the onset of construction, also limited acquisition of materials.

The Trustees' financial constraints were greatly relieved by a second bequest in the amount of \$1,631,493, the gift of Enoch Pratt upon his death in 1896. His only stipulation was that the Asylum's name be changed to the Sheppard and Enoch Pratt Hospital. Pratt had visited the Asylum and had been in close touch with the administrator. He was especially pleased that Sheppard Pratt's Trustees had carefully followed Moses Sheppard's wishes in protecting the principal of his bequest. Pratt's will stated that the income from his residuary trust be used "to complete the present buildings and grounds and for the erection of other buildings or building as will accommodate not less than two hundred....and after that the income shall be devoted to the care of the indigent insane..." Interestingly, his heirs challenged the will and the case went all the way to the Supreme Court where it was dismissed in 1900 on the grounds that it was not a federal issue.

The Towson Campus Takes Shape

Throughout the decades, construction continued on the Health System's Towson campus to meet a growing demand for services. Buildings that were added during the last century include:

1893 Norris Cottage

1901 The Casino, birthplace of occupational therapy and currently a student center for University Village

1904 Windy Brae, originally built as the first superintendent's home and later expanded to house a nursing school, offices and in 1991 renamed The Gibson Building

1906 Service Building

1924 Fordham Cottage

1927 Overlook, the superintendent's house

1929 North Chapman Building

*1958 Ford Building and Meeting House
(Gift of the Ford Foundation)*

*1971 Central Building—placed between
A and B Buildings*

1983 South Chapman Building

1990 Mt. Airy House (group home)

1991 Weinberg House (group home)

Physical change of a different kind altered the campus in the 1960's, when property that had been farmed as a source of food was deemed more valuable as real estate. Sheppard Pratt sold off large pieces of land to St. Joseph Hospital, Towson University and Greater Baltimore Medical Center to accommodate its neighbors' expansion projects.

Leading Sheppard Pratt to National Reknown

Dr. Edward N. Brush was the Physician-in-Chief and Superintendent who welcomed Sheppard Pratt's first patient in 1891. A testimony to the competence of Brush and his successors is the fact that only five men have held the post in Sheppard Pratt's 113 year history. Succeeding Brush were Dr. Ross Chapman, 1920; Dr. Harry Murdock, 1949; Dr. Robert Gibson, 1963; and Dr. Steven Sharfstein, 1991. Four of the five have also distinguished the Health System by being elected President of the American Psychiatric Association: Brush, Chapman, Gibson and Sharfstein.

In addition to these exceptional administrators, many renowned psychiatrists have led the way for new understanding in the field of mental health, notably Drs. Harry Stack Sullivan, Lewis B. Hill, Lawrence Kubie and Clarence Schulz. In addition, during his tenure at Sheppard Pratt, William Rush Dunton, Jr. founded the field of occupational therapy. On the strength of its excellent staff, Sheppard Pratt became a nationally renowned hospital for long term psychoanalytical care with long term lengths of stay.

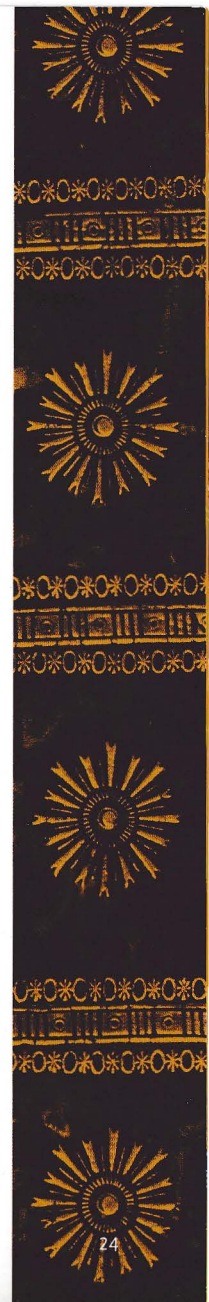
Surviving Difficult Times

From 20 patients in 1892, the number grew to 100 in 1902. Inpatient average daily census grew from 220 in 1932 to 305 in 1936 and as high as 340 in 1955, dropping to 254 in 1961. In the 70's and 80's the census continued to fluctuate. By the late 1980's, competition among health care providers and changes in insurance reimbursement practices began to negatively impact hospital revenues. Sheppard Pratt struggled to meet its budget and, only because Moses Sheppard's endowment was in place to provide income to offset losses, was the hospital able to find financial stability. But the trends were ominous.

When Dr. Steven Sharfstein became President, he was faced with a \$6 million deficit and he commented to Trustees that the next ten years would bring more change than the previous 100. Sheppard Pratt expanded its outpatient programs, and created day hospitals as step down service for those who were discharged from inpatient units. An Employee Assistance Program (EAP) was created and a Health Plan was started in anticipation of a major shift to providers assuming risk.

Although Sheppard Pratt had previously started to move beyond the campus, in the next years, off-campus expansion became a major thrust. The addition of five affiliate agencies, Dulaney Station (1995), Way Station (1997), Family Services Agency (1998), Granite House (1999), and Turning Point (1999) added community based housing and rehabilitation services to the continuum of care. In 2004, Dulaney Station acquired ReVisions and was renamed Mosaic Community Services.

The development of contractual relationships to manage general hospitals' psychiatric units further extended Sheppard Pratt's reach into the community. Most significant was the growth



of special education schools. In 2004, nine schools provided 17% of the over all Health System revenue. The growth of school programs forms a direct connection to Moses Sheppard's interest in education.

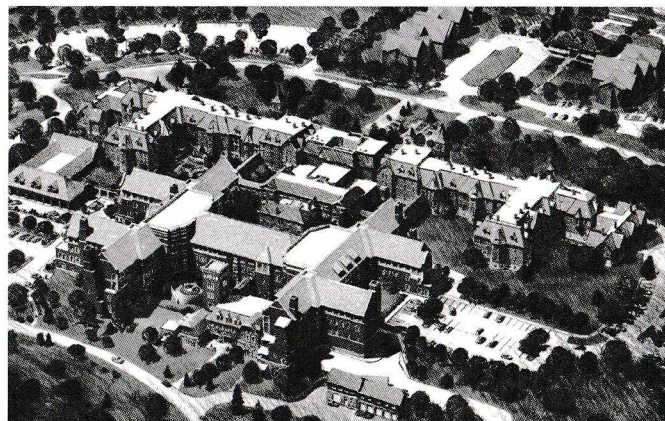
A New Century of Mental Health Care

The early years of a new century brought several important decisions. Trustees being mindful that one of Sheppard Pratt's major assets was the remaining land made two important decisions. The first was to build a 615-student housing project on the Towson campus. This \$30 million project opened in 2002 and in the first year had a 95% occupancy. The net result of this venture was to have a most positive effect on the institution's financial picture. The second decision was to sell to GBMC 14 acres of land for \$1 million an acre. These funds were most helpful in the next Trustee decision.

For almost two years Trustees had pondered how to proceed in the future with the obsolete original Calvert Vaux buildings, now placed on the National Historic Trust. Through a long and involved deliberative process, Trustees in 2003 decided to build a 230,000 square foot,

192 bed replacement hospital that would be attached to the A and B buildings. Ground was broken in May of 2003 and the project's completion was estimated to finish in the spring of 2005. Renovation of the A and B buildings was to follow and the entire project was budgeted at \$90 million dollars.

A new era dawns and although Moses Sheppard could never have envisioned the scope and breadth of his legacy, Trustees today are energized by the founder's fundamental interest in relieving the suffering of the mentally ill. Trustees are committed to "Lead the Way."



Aerial view of the Towson Campus.



Architect's rendering and blueprints of the new hospital building for which Robert A.M. Stern is the design architect and HDR, Inc. is architect of record.

C R E D I T S

Brochure researched and written by Byron Forbush.

Sources include:

Moses Sheppard, Quaker Philanthropist of Baltimore, Bliss Forbush, J.P.Lippencott Co. (1968)
Lavens M. Thomas 2nd unpublished short biography of Moses Sheppard 1775-1857, Humanitarian, 1941
The Maryland Historical Society
The Swarthmore Library
The Little Falls Meeting archives

I L L U S T R A T I O N S A N D P H O T O G R A P H S

Front cover and page 2: Print from Lavens M. Thomas 2nd Unpublished Short Biography of Moses Sheppard 1775-1857, Humanitarian, 1941

Page 4: Photo by Brian Glock and by permission of Scott McBride. Portrait of Elisha Tyson from Lavens M. Thomas 2nd Unpublished Short Biography of Moses Sheppard 1775-1857, Humanitarian, 1941. Map from the Friends of Jerusalem Mill collection.

Page 5: Letter and certificate from the Sheppard Pratt archives

Page 6: Photo from the Sheppard Pratt archives

Page 7: Photo by Brian Glock

Page 8: Illustration courtesy of Edwin Remsberg, Little Falls Meeting

Pages 9 and 10: Illustrations from Lavens M. Thomas 2nd Unpublished Short Biography of Moses Sheppard 1775-1857, Humanitarian, 1941

Page 11: Pamphlet from Swarthmore Library archives. Newspaper from the Sheppard Pratt archives

Page 12: Illustration from the Maryland Historical Society, Baltimore, Maryland

Page 13: Print from The Library of Congress. Letter and pamphlet Swarthmore Library archives

Page 14: Photo by Brian Glock

Page 15: Illustration by John Penniman, engraving by A. W. Graham, 1838, the Maryland Historical Society, Baltimore, Maryland. Letter, Sheppard Pratt archives

Page 16: Journal, Sheppard Pratt archives

Page 18: Print of hospital, Swarthmore Library archives. Portrait of Dorothea Dix from Lavens M. Thomas 2nd Unpublished Short Biography of Moses Sheppard 1775-1857, Humanitarian, 1941; background document Sheppard Pratt archives

Page 19: Sheppard Pratt archives

Page 20: Photo by Brian Glock

Throughout brochure: Cover and spine art from books owned by Moses Sheppard



▪ *Sheppard Pratt*
A not-for-profit behavioral health system

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